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SHORT PAPERS ON

THE IRISH CHURCH QUESTION.—No. I.

A FEW WORDS TO ENGLISHMEN ON THE  
IRISH CHURCH QUESTION.

OF late great efforts have been made to raise in England a public opinion adverse to the Irish Church. The most exaggerated statements have been circulated respecting it, and no pains have been spared to make it appear odious in the eyes of the British people. For the time this policy has so far succeeded. But as an Englishman, for many years resident in Ireland, I am desirous to say a few words to my fellow-countrymen on this subject, and I trust they will weigh what I say calmly, dispassionately, and without prejudice, for much graver issues underlie the settlement of this question than is commonly supposed by most people.

England and Ireland form at present one united kingdom, with a united Parliament, and a united Established Church. One powerful body in Ireland (the Roman Catholic Priesthood and their allies) demand the destruction of the Established Church, and another numerous body (the Fenians and their sympathisers) demand a separation from England and the abolition of the Union. The former at present looks plausible: the latter chimerical. But can the former be granted without greatly helping forward the latter? We think not.

The hatred against England which exists amongst certain classes in Ireland is *national, not religious*. It has existed in Ireland ever since the English conquest. It was as powerful before the Reformation as it ever has been since. We have this assured to us on the unprejudiced authority of a Roman Catholic Historian: "At the period *when all were of one faith*, the Church of the Government and the Church of the people of Ireland were almost as much separated from each other by difference in race, language, political feeling, and even ecclesiastical discipline, as they have been at any period since by difference in creed. Disheartening as may be some of the conclusions deducible from this fact, it clearly shows that the establishment of the Reformed Church in that kingdom was not the first or sole cause of the bitter hostility between the two races" (History of Ireland, by Thos. Moore, vol. iii. p. 116); and, if the Establishment of the Church did not produce the bitter hostility which exists, neither will its disestablishment remove it.

Anything which tends to weaken the Established Church in Ireland, then, tends in the same measure to weaken English influence there. That far-seeing statesman Edmund Burke called

the Established Church "a great link towards preserving the connection between England and Ireland" (Works, vol. vi. p. 72); and a Roman Catholic Judge, the late Mr. Justice Shee, bears this impartial testimony respecting it: "The Church by law established is the Church of a community everywhere considerable in respect of property, rank, and intelligence; it is strong in the prescription of three centuries, and in the support which it derives from the supposed identity of its interests with those of the Church of England. *Nothing short of a convulsion, tearing up both Establishments by the roots, could accomplish its overthrow.*"

Often, in derision, the Church has been called "the English garrison in Ireland." There is more truth in this, at this time, than many may be inclined to think. Viewed in this light, the clergyman of the Church is to be regarded not only as a pastor, but also as a citizen. He is not only the upholder of the Reformed Faith, but also the firm defender of loyalty and allegiance to the Sovereign in every parish in Ireland. Remove him in obedience to a mistaken policy of conciliation, or with the delusive idea of thereby satisfying the Irish Roman Catholics, and it will take England centuries to regain in Ireland the influence she now holds there. The most loyal Roman Catholics in Ireland will not deny that outside Ulster the Clergy of the Church and their flocks form in every parish the stronghold of English power and English influence in Ireland. In Ulster this influence is doubtless maintained by the Presbyterians also. But once remove the Established Church, and in a few years, in three provinces of Ireland out of the four, physical force will have to be substituted for moral, and English influence will reach as far as the gleam of British bayonets is seen, and no further.

Such are one or two of the social and political reasons for preserving the Church in Ireland; but a still more powerful one exists for those who believe that the Reformation was indeed a blessing to our land, and desire those blessings to be preserved amongst us. The Irish Church is the bulwark of the Reformation in Ireland; *remove it, and, in a very short period, the Reformed faith must in a great measure become extinct in three-fourths of Ireland*, with the exception of some of the towns. The Roman Catholic Bishops see this plainly enough; so do all those who have carefully looked into this question in all its bearings; and this it is that spurs on the Roman Catholic Bishops and Clergy to demand more and more clamorously the destruction of the Established Church, and enables them to enlist on their side some portion of the Roman Catholic Laity.

Let Englishmen consider well the light in which the Protestants of Ireland regard their Church. So highly do they

prize it, so closely do they consider it to be bound up with their dearest interests, that never would the Union with Ireland have been carried had not a solemn engagement been made by the English nation, that "the continuance and preservation of the said United Church, as the *Established Church of England and Ireland*, should be an essential and fundamental part of that Union." Lord Castlereagh, the mouthpiece of the Government at the time of the Union, held this out as one of the chief inducements which should lead the Churchmen of Ireland to agree to this enactment. "As soon as the Church Establishment of the two kingdoms," said he, "shall be incorporated into one Church, the Protestant will feel himself at once IDENTIFIED with the population and property of the empire, and the Establishment will be placed on its natural basis." With what feelings then, think you, will the Protestants of Ireland behold an Imperial Parliament sanctioning the violation of this fundamental article of the Act of Union, and depriving them of those Church privileges which they have ever considered as their first and rightful inheritance?

National compacts are not lightly to be violated. To do so, save under the extremest necessity, leaves a stain on the nation's honour, never afterwards to be blotted out. At the Union Ireland confided to England the guardianship of her National Church, and England solemnly accepted that guardianship. Now she is asked by short-sighted politicians to repudiate her engagement. Should she in an evil hour listen to the tempter's voice, she will inflict a wound on her honour, as a nation, not in the course of centuries to be healed. If the Act of Union between England and Ireland may be openly violated, why not (should expediency demand it) the Act of Union between England and Scotland also? Or are we come to this, that national honour is as nothing, supposing that for the time national expediency seems to stand in the way of keeping our most solemn engagements as a nation? Let us, however, be sure of this, that, if the Act of Union is violated in one detail, a dangerous precedent is thereby set for violating it in others also. If the United Churches may be separated, why not also the United Kingdoms? If Parliament may tamper with the fifth Article of the Act of Union, why not with the first also? If the Roman Catholics succeed in destroying the National Church, will not a mighty impetus be given to Fenianism in their attempt to root out the other stronghold of English influence in Ireland, the Protestant landlord, also?

If we destroy the Irish Church as an Establishment, we cannot stop there. We shall then be but at the beginning of the end. The Irish Church as an Establishment gone, the *Regium Donum* must go also, for no House of Commons would then for a single Session permit the Presbyterians to be the *only*

religious body endowed in Ireland. The Irish Church and the Regium Donum gone, the Scotch Establishment and the Church in Wales would be the next point of attack. Both are in a minority, and both must go. Then flushed with continuous success, and eager for final victory, with united forces and serried ranks, the greatest, the richest prize of all would be attacked, and the Church of England, who, in the time of her trial, had looked on with coldness, supineness, and lofty indifference whilst her Irish sister was sacrificed, would then find that the day of her reckoning was come; that Irish Protestants, their feelings outraged, their dearest interests disregarded, had united as one man to send to Parliament Members who would support "religious equality" in England as well as in Ireland, and so a majority against the Establishment in England would be formed, which no efforts could diminish, no sacrifice destroy.

Let us then pause in time. It is evident that the whole battle as to the connection of the Church with the State in the United Kingdom is about to be fought on Irish ground. Let us defend the outworks would we preserve the citadel. "Justice to Ireland" requires justice to Protestants as well as justice to Roman Catholics there. At such a time as this, to add Protestant discontent to the seething mass of disaffection that now exists in Ireland, is little short of political madness. The Protestants of Ireland have ever been true and loyal to England; to a man they are true and loyal now. Let us seek to deepen that loyalty, not to weaken it; to strengthen, not to dissolve it. The destruction of the Established Church in Ireland would not convert a single Fenian into a loyal subject—would not satisfy the demands of a single Roman Catholic priest—would not make a single Celt more contented with British rule. This it would not do. Yet it is easy to see what it would do. It would convert the now contented Protestants into discontented, restless, ill-used subjects. It would generate amongst them a bitter feeling towards England, such as is now totally unknown. It would weaken in a degree not at present to be conceived English influence in Ireland, and withdraw from that country its warmest adherents. It would destroy, as much as English hands could destroy, the work of three centuries of Reformation, and it would hand that country over within a few years, morally, socially, religiously, and politically, into the hands of Rome.

Fellow country-men, think on these things, examine into the true facts of the case for yourselves, and PAUSE before by word, or deed, or vote, you lend a hand towards the destruction of the Established Church in Ireland.

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SHORT PAPERS ON  
THE IRISH CHURCH QUESTION.—No. II.

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WHERE ARE WE TO STOP?

How far are we to go in conciliation to Rome in Ireland? This is a practical question, well worthy at this time of our careful consideration.

Rome now claims in Ireland:—

- (1). Supremacy in Religion;
- (2). Supremacy in Education;

Soon to be followed by claiming—

- (3). Supremacy in political Government also.

Every Roman Catholic in Ireland has perfect civil and religious liberty.

Every Roman Catholic Bishop and Priest in Ireland has perfect freedom for celebrating all the rites of his religion.

Every Roman Catholic in Ireland, lay or clerical, has as much protection from the laws as every Protestant in Ireland has.

What more can they reasonably need?

They ask more. They demand more.

They mask their demands under the name of "religious equality," whilst they are seeking with all their energies "religious and political supremacy."

What prevents Rome becoming religiously and politically supreme in Ireland?

Two things only,—

- (1). The Established Church;
- (2). The Protestant landlords.

Both therefore are unitedly and vigorously attacked.

By the disendowment of the Church, the weakening of the

Reformed Faith and the triumph of Romanism *religiously* will be obtained.

By the establishment of "fixity of tenure" the gradual depression of the Protestant landlords and triumph of Romanism *politically* will be secured.

To gain these two objects, Rome and her allies are unceasingly working.

Certain political Dissenters in England have joined them in this work, and great efforts are being made to induce Churchmen of liberal politics to do so also.

Let those who now feel disposed to help forward this crusade think well what they are doing. With Rome supreme in Ireland the Union could not be maintained; and with Ireland an independent Republic, or in the hands of her bitterest enemies, England would at once sink into the position of a second-rate Power; and therefore it is most true, and no exaggeration, that "in the future of Ireland the future of our empire, of our race, and of our civilisation is wrapped up."—*Quarterly Review*, January 1868, p. 258.

That this fatal result would follow from the religious supremacy of Rome in Ireland can be shown without difficulty. In the Celtic mind the supremacy of the Romish Church has for centuries been associated with the supremacy of their race. Dis-establish the Church; thus secure the supremacy of the Church of Rome; and you give an impetus to the national cry, "Ireland for the Irish," the result of which no one can at present foresee. A very large number of the population are at present infected with the Fenian pestilence. Help to spread the contagion by removing from most of the parishes of Ireland the Protestant clergyman, who is both the centre of loyalty and civilisation in each one of them, and the disease will at once rise to fever height, which all the efforts of the English physician may fail to alleviate, much less cure.

The allegiance of Ireland to the British Crown is absolutely necessary to the integrity of the British Empire. Sound policy would dictate the strengthening, by every possible means, the

hands of those who on every emergency can fully be reckoned upon to support the authority of the Crown in Ireland. Agitation demands the passing of such measures by Parliament as must effectually prostrate them before the enemies of the British rule in that country. Remove the Established Church, weaken the influence of the Protestant landlords by enacting such a measure of "tenant right" as must, according to Lord Palmerston's well-known maxim, prove indeed to be "landlord wrong," and henceforth Romanism and Fenianism must rule in Ireland. Such measures would but increase absenteeism by banishing 12 resident noblemen and 2,000 resident clergymen from the country, soon to be followed by many of the lay members of their congregations : would shut the door to the entry of British capital by removing the religion of most of British capitalists : would intensify to a fearful degree the bitterness and acrimony of religious controversy : and would multiply a hundredfold the discontent that now exists there, for Protestant discontent would then be added to Romish discontent, and Ireland would become England's difficulty in a manner of which at present we can have no possible idea.

The truth is, the sources of Irish discontent are beyond removal by legislation. They lie in the nature of the people. We may ameliorate, but we cannot remove them. The hatred of England which rankles in the Celtic mind is national, not religious. History tells us it has existed for 700 years, and at this time of day it is hopeless to attempt wholly to eradicate it. If we really wish to benefit Ireland, let us remedy at once any practical grievance that can be proved to sober-minded men to be such, and leave sentimental grievances alone. Whatever reforms are needed in the Church, or in the distribution of its revenues, let them at once be carried out. Whatever legislative enactment will grant to the tenant a fair compensation for any outlay that he has actually made—without reducing the landlord to a mere recipient of rent without power over the land—let it forthwith be passed through Parliament. But, whatever is done, let it be ever

remembered that our legislation should be regulated by imperial, rather than merely local Irish, interests, and, above all, as practical men intent on applying practical remedies to existing evils, let us take good heed never to pass any measures "which will alienate those whom it is our interest to conciliate, without conciliating those who are already alienated."

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LORD PLUNKET *on the Established Church.*

"An honest Roman Catholic cannot choose whether there shall be a Protestant Establishment or not. That is not the question which an honest man asks himself. What an honest (Roman) Catholic says, is—

" 'I find the Protestant Church Establishment a part of the State for these 300 years ; it has embedded itself in the Constitution, and is so amalgamated with it, that it cannot be overturned without overturning the State itself, and the valuable privileges, rights, and liberties which we enjoy, and which we expect our families and posterity to enjoy under it. The English Church Establishment is intimately connected and bound up with the Established Church in Ireland ; and neither the English Establishment, nor the State authorities in England and Ireland, will ever permit the Church of Ireland to be injured, or the Protestant ascendancy, in the proper sense of the word, to be destroyed.'

"My Lords, I say, sure I am, that if the alternative were put to him, the Roman Catholic would prefer the Protestant Establishment in Church and State under which security is afforded to his property, his family, and his life, to the wild and bad and chimerical attempt to uproot the Protestant Establishment, *which could only be done by shaking the foundations of the Empire.*

"The two countries must be separated before the Establishment can be abandoned. It should not be supposed that the Roman Catholics entertain any wish for the accomplishment of such an object."—*Life*, vol. ii. pp. 296, 297.



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## SHORT PAPERS ON THE IRISH CHURCH QUESTION.—No. III.

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### A FEW WORDS ON THE ORIGIN OF CHURCH PROPERTY IN IRELAND.

IN the first resolution adopted by the Irish Roman Catholic Archbishops and Bishops of Ireland at their meeting in Dublin in October 1867, the following words occur :—

“ That the Irish Protestant Church Establishment is maintained CHIEFLY, ALMOST EXCLUSIVELY, *by property and revenues unjustly alienated from the rightful owner, the Catholic Church of Ireland*—that Irish Catholics cannot cease to feel as a gross injustice and as an abiding insult the continued even partial maintenance of that Establishment out of that Endowment, or in any other way *at their expense*.”

Is this true? A few words will show.

At the time of the Reformation, Church property in Ireland consisted of tithe and Church lands, the latter chiefly held by the monasteries and other religious establishments.

Two Acts of Parliament (28 Hen. VIII. c. 16, and 33 Hen. VIII. c. 5) confiscated the monastic property and conferred it on the Crown, whence it found its way into the hands of the lay impropiators; so that these *Laymen*, not the Church, now possess most of the landed property acquired by the Church of Rome in Ireland between the Conquest by Henry II. and the reign of Henry VIII.

How much of Iréland then paid tithes to the Clergy when the Reformation began there? The answer shall be made by an unimpeachable authority, the celebrated Roman Catholic, Bishop Doyle.

In his evidence before the Select Committee of the House of Commons on Tithes in Ireland, he gave an elaborate history of the origin of Irish tithes (p. 292). He affirms that, although many efforts were made to enforce tithes throughout Ireland, "they could not be enforced throughout the parts of the country occupied by the Irish people;" and he proceeds to show that up to the time of Henry VIII. *"the tithe system did not obtain a footing as yet beyond the English Pale."*

Here we are told, on the highest Roman Catholic authority, that tithes were not paid in Ireland before the Reformation to the Roman Catholic Clergy, except within the Pale.

The Pale consisted of the small shires of Dublin, Kildare, Meath, and Louth—outside this small district no tithe was paid.

So that the Roman Catholic Clergy, before the Reformation, received no tithe from nine-tenths of the Irish people.

How then can they say that the Reformed Church robbed them of what they never possessed?

The fact is that very much of the property at present held by the Church has been acquired *since the Reformation*.

At that time the Church was so thoroughly plundered that very little was left to it. Even in Dean Swift's time he could write, "The clergy having been stripped of the greatest part of their revenues, the tithes in the hands of laymen, the churches demolished, and the country depopulated, it was necessary to unite Vicarages;" and to such a fearful extent had the evil spread, that Archbishop King testifies "that in many dioceses £200 per annum is near a fifth part of the maintenance of the Clergy of the whole diocese: and to make up £50 per annum very often ten parishes must be united."

How then did the Church acquire her present property? In a great measure by gifts made to the Reformed Church by Protestants since the Reformation.

In four years Archbishop Bramhall recovered from lay impropiators no less than £40,000 a year to the Church. How much of the tithe rent-charge would that produce annually now?

Primate Boulter left £30,000 for the augmentation of small benefices and the purchase of glebe lands.

At the plantation of Ulster in the seventeenth century five-sixths of the glebe lands belonging to the beneficed Clergy first came into the hands of the Church. The whole of the glebe land in Ireland is only 132,756 statute acres, and of these 111,151 acres are situated in Ulster.

It was not till the accession of William III. that tithes were paid throughout Ireland (see Bishop Doyle's Evidence, p. 293). So that, after all, the tithe system throughout Ireland is of comparatively modern date; not two hundred years old at the present time.

Tithes in Ireland are of the nature of a reserved rent, which never belonged either to landlord or tenant. In 1838 all mere occupiers of land in Ireland were freed from the payment of tithes, and the payment transferred to the owners of the land.

No Clergyman, therefore, in Ireland can compel any occupier (unless he is also *bonâ fide* owner of the land) to pay him rent-charge.

The rent-charge of Ireland amounts to £401,000 a year. Of this £356,000 a year is payable on land the property of Protestants, and £45,000 a year on land the property of Roman Catholics. In other words, only one-ninth of the rent-charge comes from land in the hands of Roman Catholics.

What then is the present grievance of Irish Roman Catholics with regard to Church property?

One-ninth of the soil of Ireland is possessed by Roman Catholic proprietors; they bought, or inherited this, subject to the tithe rent-charge. This they have to pay—but this is no real practical grievance, for they received their property subject to this charge.

They have never been robbed of the present tithe, for tithe was never paid in Ireland before the Reformation, save within the Pale.

They have not been robbed of the present glebe lands, for five-sixths, at least, of the present glebe lands have been given to the Reformed Church since the Reformation, and *were never in the hands of the Church of Rome.*

They have not been robbed of the present churches or glebe houses, for nearly every church, and certainly every glebe house, in Ireland has been built since the Reformation.

And yet Cardinal Cullen, speaking to the Irish Roman Catholic Bishops assembled in solemn conclave, says "That the Irish Protestant Church Establishment is *maintained chiefly, almost exclusively*, by property or revenues **UNJUSTLY ALIENATED** from the *rightful owner, the Catholic Church of Ireland*;" and the Protestant people of England are asked to believe this to be true! and many Protestants speak of "the shameful robbery of the Roman Catholic Church" by the Church of the minority of the people. What next?

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"The grievance is commonly stated to be that the Roman Catholics are compelled to contribute by the payment of tithes to the support of a Church from the creed of which they differ. Now, in fact, *the Roman Catholics, although they may pay tithe, contribute nothing*, inasmuch as in Ireland tithe is of the nature, not of a tax, but of a reserved rent, *which never belonged either to the landlord or the tenant*."—Sir G. Cornwall Lewis.

"The Protestant Church is rooted in the constitution; it is established by the fundamental laws of the realm; it is rendered, as far as the most solemn acts of the Legislature can render any institution, fundamental and perpetual; it is so declared by the Act of Union between Great Britain and Ireland. *I think it could not now be disturbed without danger to the general securities we possess for liberty, property, and order*—without danger to all the blessings we derive from being under a lawful government and a free constitution. Feeling thus, the very conscience which dictates to me a determined adherence to the Roman Catholic religion would dictate to me a determined resistance to any attempt to subvert the Protestant Establishment, or wresting from the Church the possessions which the law has given it."—Right Hon. Anthony R. Blake (Roman Catholic).

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## SHORT PAPERS ON THE IRISH CHURCH QUESTION.—No. IV.

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### A Roman Catholic definition of "the Root of the Irish Evil."

We desire to call special attention to the following remarkable extract from *The Tablet*, one of the chief organs of Roman Catholic opinion. It openly asserts that "the wound of Ireland" is—

(1). That such a large proportion of the soil of Ireland belongs to Protestants.

(2). That Protestants form such a large portion of those classes whose social station in Ireland is above the rest.

The disendowment of the Church would abate neither of these evils, and therefore, if the Church Establishment was removed, "the Irish grievance" would still remain.

The extract is as follows:—

"We have always thought that it could be shown that, if the Irish Church Establishment were abolished to-morrow—if its churches, lands, and rent-charges were applied to secular purposes or even to Catholic purposes—or if, leaving the Protestant Establishment alone, the Catholic Church were endowed by the State, and put on a footing of perfect equality of wealth and privilege with the Protestant Church, we should only have dealt with one feature, with one symptom of the disease, and should not have reached the seat of the disorder. The wound of Ireland is, that whereas the great majority of the population of Ireland are Catholics, *such a large proportion of the soil of Ireland belongs to Protestants*, and that Protestants form such a large portion of those classes which, by superior wealth and superior advantages, are raised in social station higher than the rest."

### Difference between a Benefice and a Parish in Ireland.

The Census Commissioners of 1861, in their Report, page 21, mention three classes of parishes in Ireland:

1. The parish of the Established Church.
2. The Civil parish.
3. The Roman Catholic parishes—very often differing from both.

The Census Commissioners have adopted the *second* classification in their reports, and the results of the Census thus appear in the most disadvantageous light possible as regards the Established Church.

In Ireland a parish is not coterminous with a benefice. A benefice is often a union of several parishes under one incumbent. Thus, whilst there are 2,428 *civil* parishes in Ireland, there are only 1,510 *benefices*; from which it follows, that there are 918 more *civil* parishes in Ireland

than benefices. If we remember this important fact, the statement (Table ix. Census Report, 1861, p. 36) of which we have lately heard so much, viz., that there are 199 *parishes* in Ireland without any Church population, loses all its significance; for, whilst it may be perfectly true that there are some portions of benefices (called in the Report *civil parishes*) in this state, there is but a single benefice in all Ireland to be found, and that one particularly circumstanced, in which there are not several members of the Established Church.

### The Established Church in Ireland the rightful Possessor of the Tithes of Ireland.

All property in Ireland is the creation of some English King; and the first property so created was that of the Church. Since the synod of Cashel, A.D. 1172, by which tithes were first authorised in Ireland, every foot of Irish territory has been again and again forfeited to the Crown. The title of the present landlords of Ireland to their property, when traced to its original source, is the bounty of the Crown of England; and when they received their estates it was with a reservation of the original grant to the Church.

TITHES, THEREFORE, WERE NEVER PART OF ANY LAY PROPERTY NOW IN EXISTENCE. The Church is paid by the tithe rent-charge, which was a commutation for the tithes on terms that are very beneficial to the landowner. The late lamented Sir G. Cornwall Lewis will be an unexceptionable witness on this subject.

"The grievance is commonly stated to be that the Roman Catholics are compelled to contribute by the payment of tithes to the support of a Church from the creed of which they differ. Now, in fact, *the Roman Catholics, although they may pay tithe, contribute nothing*, inasmuch as in Ireland tithe is of the nature, not of a tax, but of a reserved rent, *which never belonged either to the landlord or the tenant.*"

#### Progressive increase of Clergy, &c., in Ireland from 1730 to 1863.

	Clergy.	Churches.	Benefices.	Glebe Houses.
1730	800	400	—	141.
1806	1,253	1,029	1,181	295.
1826	1,977	1,192	1,396	768.
1864	2,172	1,579	1,510	978.

#### INCOME OF IRISH BENEFICES.

Under £100 a year.	.	.	276
" 200 "	.	.	353
" 300 "	.	.	426
			<hr/>
			1,055
Over that average	.	.	455
			<hr/>
Total number of Benefices.	.	.	1,510
			<hr/>

## Glebe Lands in Ireland.

Area of Ireland in statute acres . . . . .	20,815,460
Glebe lands in the hands of the beneficed Clergy . . . . .	132,756 $\frac{1}{2}$
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	20,682,703 $\frac{1}{2}$
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Of these 132,756 $\frac{1}{2}$  acres, not less than 111,151 acres (or  $\frac{5}{6}$ ths of the whole) lie within the ancient province of Armagh, and were granted to the Reformed Church in the 17th century, and *therefore were never in the possession of the Church of Rome.*

## Tithe Rent-charge in Ireland.

	£
Total amount received by Bishops and Clergy . . . . .	401,114
Total amount of this received from land belonging to Protestants . . . . .	356,000
Total amount of this received from land belonging to Roman Catholics . . . . .	45,000

## FACTS RESPECTING THE IRISH CHURCH WORTH REMEMBERING.

THE following dates in Irish Church History are worthy of especial notice at this time ; for it will be seen from them that there is little difficulty in tracing the origin and subsequent development of Romish power in Ireland.

	A.D.
Landing of St. Patrick in Ireland . . . . .	432
The <i>first</i> Bishop resident in Ireland who acknowledged subjection in spiritual matters to any but an Irish Primate was Patrick, second Archbishop of Dublin . . . . .	1074
The <i>first</i> assertion of the Pope's supremacy as extending to Ireland was made by Pope Gregory VII. (Hildebrand) . . . . .	1084
The <i>first</i> Romish Legate in Ireland was Gillebert, Bishop of Limerick . . . . .	1106
The <i>first</i> Irish Council at which a Pope's Legate presided was that of Rathbreasil . . . . .	1118
The <i>first</i> Palls bestowed on any Bishop of the Irish Church were sent over in . . . . .	1151
(More than 700 years after the foundation of the Irish Church by St. Patrick.)	

The <i>first</i> Irish Council which regulated the Church ritual and discipline of Ireland in conformity with the Church of England, then in communion with Rome, was that of the Synod of Cashel . . . . .	1172
The <i>first</i> Primate of Armagh appointed by a Pope was Eugene M <sup>c</sup> Gillivider . . . . .	1206
The Papal Supremacy was renounced by the Church of Ireland . . . . .	1534*
The <i>first</i> Presbyterian congregation formed in Ireland (Mant. i. 367) . . . . .	1611
The Convocation which accepted the English Articles of 1562 and ordained the Irish Canons was held in . . . . .	1634
The Act of Union between Great Britain and Ireland received the Royal Assent Aug. 1 . . . . .	1800
The Roman Catholic Emancipation Act was passed in . . . . .	1829
The Church Temporalities Act (3 and 4 Will. 4, c. 37), by which ten Irish Bishoprics were suspended, was passed in . . . . .	1834
The Tithe Commutation Act, by which the incomes of the Clergy were diminished 25 per cent. was passed in . . . . .	1838
Ministers' money (amounting to £12,500 a-year), hitherto paid by certain towns, abolished and placed on the Ecclesiastical Commissioners' Fund . . . . .	1857
Irish Church History may be divided into the following periods:—	

The Church existed in Ireland without acknowledging the Papal Supremacy from A.D. 432 to A.D. 1151, a period of . . . . .	719
The Supremacy of the Pope was exercised in Ireland from A.D. 1151 to A.D. 1534, a period of . . . . .	386
The Reformed Church in Ireland has renounced the Supremacy of the Pope since A.D. 1534, a period of . . . . .	334
Total period of Christianity in Ireland . . . . .	1436
Total period during which the Church in Ireland has not acknowledged the Supremacy of the Pope . . . . .	1054

\* "When these historical facts can be annihilated, and not until then, the Church of Rome may boast of the antiquity of the reception of her doctrines and system in this country; for the *ancient religion of Ireland cannot be that which commenced its development 600 years at least after the arrival of St. Patrick in this island.* And whosoever, therefore, is disposed to look upon submission to the Pope as the supreme head of the Church on earth, as a necessary sign of a good Catholic Christian, will find very little traces of such Catholics in Ireland before the close of the 11th century."—R. King's *Irish Church History*, ii. 531.

[From Rev. Dr. Alfred T. Lee's "Facts respecting the present State of the Church in Ireland.]"